

lay yourselves open to the reproach, incurred by the unhappy Bishop of Natal, of apparently retaining an office for the sake of its emoluments, while you either, refrain from teaching in accordance with your pledges, or use statements of doctrine in which you do not heartily concur

As my last Charge has been so lately circulated among you, I will ask you to read it over again, instead of adding more, for indeed, I fear that I may have already wearied you, but I must plead, as my excuse for repetition, my deep anxiety for your welfare, and my sense of the heavy responsibility laid upon me; and I may say, "to write the same things to you, to me indeed is not grievous, but for you it is safe." It is my earnest prayer for you all, that you may be enabled to "hold fast the form of sound words," which you have learned, "in faith and love which is in Christ Jesus," that you may not be "tossed to and fro and carried about with every wind of doctrine," but may "grow up into Him in all things which is the Head, even Christ." God grant unto us, by His Holy Spirit, to have a right judgment in all things, and evermore to rejoice in His holy comfort, through our Lord Jesus Christ.

I am, my dear brethren,

Your affectionate friend and pastor,

H. NOVA SCOTIA.

HALIFAX, Nov. 26th, 1866.

NOTE.

The following language compiled from a well-known writer,* embodies the teaching of our Church concerning the Lord's Supper. It is not merely a commemorative rite, but an actual channel or vehicle of grace to the soul, a means of closer communion with God, in which are communicated to the soul, not indeed by a carnal transubstantiation, but "after a heavenly and spiritual manner," the very body and blood of our crucified Redeemer; and the means whereby the body of Christ is so received and eaten is faith. So that in this Holy Sacrament we are spiritually nourished, through the elements of bread and wine, with that flesh which is meat indeed, and with that blood which is drink indeed.

* Dr. Goulburn, now Dean of Norwich.

ADDITIONAL NOTE TO SECOND EDITION.

As Mr. Hill, in his letter to his Parishioners, insists that he did not say the system is already developed, I refer you to p. 5, where he says, "for several years past, I have noted the gradual but sure development of a system of doctrine and practice," &c. Moreover, we should like to be informed how "a system" can be *seeking* to introduce anything? If any thing further is sought, it must be by *persons* who have adopted the system, so that it is but a poor attempt at evasion to pretend that the charges were against a *system*, and that persons were not accused.